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OLD SERIES
VOLUME LV

The Baptist Record

"THY KINGDOM COME"

JACKSON, MISS., July 13, 1933

NEW SERIES
VOLUME XXXV. No. 28

Much Every Way

Our church at New Hebron has just closed a good meeting. The attendance and interest were fine. Dr. M. O. Patterson of Clinton did the preaching. He preached the gospel with power. After hearing his messages our people are better prepared for life's tasks.—B. E. Phillips.

—BR—

My Dear Dr. Lipscomb: (Publish by request) That editorial on "The Man Who Didn't Go To Church," is so interesting and helpful that I wish I had it in tract form. It is worthy of a place in every religious paper in the land, and if our big dailies would use it they would confer a blessing upon many of their readers. I am not flattering but speaking the true conviction of my mind and my heart, after a second reading of the editorial. May God bless you and The Baptist Record. Could you send me three or four copies with the editorial?—John H. Eager, Poughkeepsie, N. Y.

—BR—

The wets have capitalized the depression hysteria of our impoverished people. They know full well that the movement for repeal did not gain any considerable momentum until we had suffered for more than two years of the most disastrous economic depression in the history of our country. The signs of business revival have filled them with grave fears for the success of their movement. Every day's delay now lessens their chances of success. The wet leaders know that they haven't a ghost of a chance if the people take the time to weigh in a reasonable manner the claims and arguments that have been advanced in support of repeal. They have therefore resorted to the tactics of desperation and are attempting by all possible means of coercion and intimidation to secure the precipitate ratification of repeal.—Ex.

—BR—

Evangelist and Mrs. J. W. Hickerson were with Pastor H. H. Harwell at Whistler, Ala., in a glorious meeting. Fifty-one additions, 42 by experience and baptism. Good preparation had been made by the pastor and his wife, and a revival spirit was on from the beginning. On July 16 brother Hickerson will be with Pastor McCullough at Harrisville. Prayer is asked. While in Mississippi the evangelist could be secured for other meetings.—The La. Baptist Encampment is on at Mandeville July 11-20. Dr. Harvey E. Dana, beloved in Mississippi, now at Ft. Worth Seminary, is one of the inspirational speakers. Others are Drs. M. E. Dodd, T. W. Ayers, C. N. Travis, E. P. Alldredge, and Secretaries Lee and Katz, and Miss Pearl Bourne. There are the usual classes and recreation.—There is a county-wide evangelistic meeting being held in the church at Oxford. Pastor Purser preaches. The B.Y.P.U.'s of the county sponsored the meeting and are co-operating in it.—The Ex. Com. of the So. Bap. Con. met in Nashville June 28 to outline the work for the year and make initial preparation for the Every Member Canvass, which they suggest shall be Nov. 19-Dec. 10; the full-time churches centering on Dec. 3-10. The Ex. Com. has appointed Sept. 6 as the time of their next meeting. The Every Member Canvass will be as usual under the direction of the State Boards.



DR. WALLACE BASSETT,
OF DALLAS, TEXAS

Speaker at the Mississippi Assembly, July 16-21.

Mississippi Baptist Assembly Woman's College Hattiesburg, Miss.

July 16-21

Personnel

Dr. Wallace Bassett
Dr. W. E. Denham
Miss Kathleen Mallory
Six of the Mississippi College Glee Club,
and
Our State Forces

Special Features

Sunday School
D. V. B. S.
B. Y. P. U.
W. M. U.
Bible Hour
Pastors' Hour
Inspirational Addresses

Recreation — Information — Inspiration

Low Rates: \$6.00 or \$5.00 in groups of ten for full time.

FINANCES

—O—

The \$22,000.00 obligation as of December 1, 1932 has been reduced to about \$2,400.00.

We have received to date for interest due on bonds June 1, 1933, \$4,045.78. This does not include a \$500.00 check conditioned. We are renewing our appeal this week by writing thousands of friends of the cause of Christ for additional contributions. Please read the letter in the Baptist Record and comply with the request whether you receive a letter, or not.

R. B. Gunter.

—BR—

The receipts of the Foreign Mission Board for June were \$36,236.75 about \$1,000 short of last year. From Mississippi went \$1,252.24 nearly half of which was designated.

Convention Board Department

R. B. GUNTER, Cor. Sec'y.

This one thing we do, pay our debts.

The following letter is being sent to thousands of members of Baptist churches:

July 8, 1933.

Dear Co-Worker:

A gift of \$1.00 from each of those whom I am writing will pay the balance of interest due on bonds June 1. This interest is the obligation of the Baptist denomination in Mississippi.

To pay this interest will help the person who had faith in Mississippi Baptists when he bought our bonds. It will help the giver who steps under the load of his denomination. It will help your denomination by saving its credit and good name. It will help the cause of Christ, whose we are and whom we serve.

For the above reasons, I am asking a four-fold favor of you as follows, to-wit:

1. Please, while this is in your hands, enclose \$1.00 in the self-addressed envelope and mail it. Do this whether you can do anything else or not. The place to begin to succeed in anything is with ourselves. This is where I started in the raising of this money for interest, but I have asked no one for as much as I have given—and I have none of the bonds. And I expect to give again in order to raise the full amount. Remember that the failure of anyone to whom we are writing may cause failure in raising the amount needed.

2. If you are the head of an organization, please, in addition to giving the \$1.00 yourself, influence those of your organization to join in giving \$1.00 each. This will help to make up for some who may not respond to the first request. We are after this interest. We are after all of it. No Baptist should be satisfied until every cent of it has been paid.

3. If not the head of an organization, please ask a few of your close friends to join you in giving \$1.00 each. \$1.00 can be had for the asking. You may be the means of saving the credit of your denomination. And remember we need it NOW.

4. Just as the above had been completed a good layman came in. I told him what I had written. He asked me to add the following paragraph:

"Ask them to donate an interest coupon if they hold bonds, and if they do not hold bonds to influence some friend who might hold them to donate a coupon."

He then handed me a \$30.00 coupon as a donation. Some coupons are for \$15.00, others for \$30.00. He then said, "We will have no trouble in raising this interest money if the pastors will give the matter a fair chance before the churches." He is a preacher's friend. We have his check for \$500.00 to be cashed when the full amount is in hand. Help us to cash his check by complying at once with the above requests.

Sincerely yours,
R. B. GUNTER,
Cor. Sec'y.

Editorials

THE LAW AND THE GOSPEL ABOUT MONEY

—o—

There is not properly any conflict between the law and the gospel. The gospel is a step further. Paul said "the law is a schoolmaster (pedagogue, child-trainer, governess) to lead us to Christ." Jesus said He came not to destroy the law but to fulfill it. And then He goes on to interpret this by examples. He makes it plain that the law is right as far as it goes; but it does not go far enough. There is no contradiction between them, but there is progress.

For example in adultery the law speaks of the act, but the gospel deals with the thought. In murder the law says thou shall not kill, but the gospel deals with the cause and condemns hate. In the matter of retaliation the law limits any act of revenge to even justice. It says we must go no further than an eye for an eye, etc. The gospel removes the desire for revenge and tells us to do good to them that injure or persecute us. The law seeks to control the divorce evil by compelling a man to ascribe cause for the divorce and to give the woman a bill of divorce (a written statement) which will protect her against unfair insinuations against her character.

And the law says that every man must give to the Lord a tenth of what he makes or receives from every source. The obligation is on every man, and is due to God according to the requirements of His holy and inviolable law. This is the teaching of the law about money. What has the gospel to say about our attitude to money and our use of it?

Some people say we have gotten away from the law; and the obligation to give God a tenth being a part of the Mosaic law is not now binding on the Christian; and to insist on a Christian giving one tenth to religious purposes is to go back to the beggarly elements of the law. Please remember that when Paul warned the Galatians against trying to keep the law, it was because they regarded the keeping of the law as a necessary means to salvation. He would save them from the false teaching that their being justified before God depended upon their keeping the law. Nothing must obscure the essential fact that we are saved by faith through grace.

Furthermore the law is not an adequate standard of conduct, only as it is interpreted by Christ in the gospel. The law had said "Thou shalt love thy neighbor," but the Parisees and rabbis had made it read, "Thou shalt love thy neighbor, and hate thine enemies." The latter addition the Bible is nowhere responsible for. Jesus speaks with authority both in repudiating the Pharisic misinterpretation of the Bible and their inadequate standards, and in properly interpreting the law as the will of God. He said Except your righteousness shall exceed the righteousness of the Parisees ye can in no wise enter the kingdom of God. That is the New Testament standard is an advance over the Old Testament standard.

But more specifically now in reference to money. Let us see what is the law and the gospel about money. It will be found of course in the teaching of Jesus. You will find this in the sixteenth chapter of Luke where Jesus gives two parables which were intended to teach the right attitude toward and the right use of money. One of these is called the parable of the unjust (rather shrewd) steward, the sum of whose teaching is "Make to yourselves friends by means of the mammon of unrighteousness, that when it shall fail, they may receive you into the eternal tabernacles." The other parable is that of Lazarus and the rich man, the latter winding up in hell because he never learned what to do with his money.

And notice that these parables immediately follow that about the lost sheep, the lost coin, and the lost son, prodigal. They are gospel

parables and the others are not very different in purpose. When Jesus had spoken the parable of the shrewd steward and told the people they must chose between serving God or Mammon, it is said that "The Parisees, who were lovers of money, scoffed at him." Not being able to reply with argument, they sneered. The Parisees were in the habit of giving a tenth. But Jesus means to show and does show that it is not enough to observe a legal requirement. You must make your money, not merely your tithe, an instrument of service to God and men. The parable of the wise steward and that of the rich man and Lazarus both teach this. Giving a tithe may be simple like tossing the crumbs to Lazarus and allowing him to sleep at your back door. These Parisees were within the law and felt safe and comfortable. But Jesus said, The law and the prophets were until John—From that time the gospel of the kingdom is preached. A new standard of life has been set up. A new conception of our responsibility for and relationship to others has been set up. It is no longer a matter of conforming to certain standards and percentages. "The gospel of the kingdom of God is preached, and every man entereth violently into it." It is no longer a cool calculating question of mathematics. It is a question of giving yourself without stint to the service of God and men. And of devoting yourself with all your soul and with all your possessions to the obedience of Christ and ministry to a lost and needy world.

Again Jesus warns against any disregard of the law as the revealed will of God. He says it is easier for heaven and earth to pass away, than for one title of the law to fail. Don't think you can cast it overboard, disregard, it or live below it, but go on from the observance of the law of the tithe, which was for religious childhood, to the consecration of all you have to the service of God.

—BR—

WHAT IS THE COOPERATIVE PROGRAM?

—o—

The cooperative program has two objectives. One is to secure the active support of all Southern Baptists. The other is to include in our work as far as possible all the work that Baptist people in the South ought to do. Of course we speak here of Baptists only, and confine ourselves to the territory and work of the Southern Baptist Convention. This territory runs from Arizona on the west to Florida, up to Maryland back westward along the Ohio River (including Southern Illinois) and on westward through Missouri, Oklahoma and New Mexico. The effort is to get all the Baptist Churches in this territory to unite in a common task.

These churches send their representatives to the Southern Baptist Convention annually to plan the work, to agree upon objectives, and the ways in which these objectives are to be attained or sought. At the Southern Baptist Convention the items (that is boards and institutions) to be included in the program are agreed upon, and the percentages given to each are determined. This of course has to do with only Southwide institutions and boards, not with local or state interests. These items and percentages cannot of course be forced upon any church or individual. But they are something more than a mere recommendation. They are arrived at by agreement, and should certainly be accepted and followed unless they clearly contravene the conscience and judgment of the churches and individual contributors. In other words those who choose not to adopt these recommendations should show cause for so doing.

Now the Southern Baptist Convention, like every other institution conducting business on a large scale finds itself up against the necessity of adjustments to meet changing conditions, to restore equilibrium, to meet emergencies, or to balance its budget, to use a popular phrase.

This the convention has sought to do from time to time with varying degrees of success, the variation being due to causes which we cannot discuss in this article. The success is proportioned to the degree of cooperation throughout

the states. Several of these efforts have been made in the past, and at the last meeting of the Convention in Washington a plan was adopted and organization begun which undertakes a southwide debt-paying campaign. This was adopted by the Convention just as the original cooperative program was adopted and has been repeatedly approved in the past.

This plan is known now as the 100,000 Club. It seeks to get 100,000 Baptists in the South to agree to pay over and above their regular contribution to the program, \$1.00 each per month, to be used in paying the debts of our southwide institutions and boards. There are certain reasons why it appeared to us it would have been better, reasons simply of expediency, to have included the state objects in this debt paying plan. But the Convention probably thought that was not its province.

Now this debt paying campaign is not a thing apart from the cooperative program, but becomes an essential part of it. The regular program had in some way to be buttressed and strengthened, or the cooperative program itself was in danger. It is in danger in two ways. First, we will have no boards or institutions if we do not provide for their debts. And second we will have no contributors unless we allow them some liberty as to what they support.

We say that this debt paying campaign is a necessary part of the cooperative program because it was adopted by the same people, for the same purpose and in the same way as the original program. And because some such debt paying campaign is a necessity if we are to have any mission work or education work or any cooperative program to take care of these boards and institutions.

This plan of the 100,000 Club violates no precedent, but is entirely in line with what we have done again and again in Mississippi, and has been done in possibly every other state. In our own state we have had campaign after campaign for purely state objects. They have been considered a necessity to the life of our institutions. The editor of the Record has personally and officially supported them to the limit of his ability. These objects are dear to his heart, and he would be recreant to a trust and disloyal in his own soul if he had not supported them.

WHAT GOD WANTS MOST

—o—

The words of Jesus are the highest authority in this matter. We may well be grateful that amidst the quibbling of the multitude at Jerusalem in the last week of Jesus' ministry there was one man who asked a serious question with a serious purpose. He wished to know from Jesus which is the greatest commandment in the Word of God. Jesus answered him gladly: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength."

This answer of Jesus puts the matter of love to God first in the desire of God. That is before everything else and above everything else, He wishes our love to Him. This is not hard for us to understand and believe when we think seriously about God. Because man was made in the image of God, he is able to understand many things about Him. We can understand His attitude toward us. The workings of His mind and heart toward us are understandable because they are similar to those of our own.

Every father and mother knows that what he values most in his own children is their filial love and loyalty. If we have these, other things desired and desirable follow easily. God is more concerned about our personal feeling toward Him, our devotion to Him than about our endeavoring strictly to live according to any rules He may have laid down. Indeed the observance of these rules to the limit, if there is no love

Thursday, July 13, 1933

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to God, if these observances are not produced by love to Him are utterly worthless. One needs only to recall the thirteenth chapter of First Corinthians to realize this. There is nothing we so need to learn today, nay in every age, as that religion, our relation to God, our standing with Him, are all determined by the question of whether or not we love God.

How our hearts need to cry out,
Do not I love thee, O my God
Behold my heart and see;
And cast each cursed idol out
That dares to rival thee.

Let us not start out on any mission; let us not give ourselves to any form of service until we know how to answer that question.

Happy are we if we can sing to the end that great hymn of Dr. A. J. Gordon,
My Jesus I love thee, I know thou art mine
For thee all the follies of sin I resign.
My gracious redeemer, my Savior art thou;
If ever I loved thee my Jesus 'tis now

We are speaking now not primarily of the effect on ones life, but of what God wants, what is pleasing to Him. Remember that above everything He wants our love. Let us be glad that He rejoices in the love of mortals such as we are. Disloyalty to Him breaks His heart.

How intensely God wants our love is shown in the deliberate and all inclusive way that Jesus goes over these words: "with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength." The unhurried repetition of "and" indicates that each phrase must be taken separately and cumulatively. To leave this word out makes a difference as anyone can see. The word "all" would be significant if it were spoken only once for all and yet having application to each. But to say it four times means that nothing of each faculty is to be left out, but the entire heart, and mind, and soul, and strength is required. No part of our being must be withheld in our devotion to Him. Like David we cry, "Bless the Lord, O my soul, and all that is within me, bless His holy name."

But it is important that we notice here the four faculties or parts of our being which are commanded to love God, and the order in which they come. Here are first heart, second soul, third mind, and fourth strength that are summoned to love. All must be in. And they must come in the order in which they are named: heart, soul, mind and strength. We are not saying that there is here a highly technical and metaphysical succession. But we are saying that popular language as popularly understood is purposely employed.

Love begins in the heart. It is not calculated, reasoned, purposed in its beginning. It is not volitional, not of the will. It is spontaneous, irrepressible. It awakes in us before we are aware of it. It is in the heart and not in the head. This does not mean that it is uncaused or unexplainable. Far from it. The cause is in the object before us. A person comes to us whose character and appearance meet our approval, provoke our admiration. What he says or does or is gives us a new joy, finds in us a quickened heart beat, kindles a flame of admiration and love; draws out our souls in loving, loyal devotion. So begins the love of God in us. To the regenerate soul, He is the fairest among ten thousand, the one altogether lovely. To one whose heart is circumcised to love the Lord, He becomes our chief joy, our unfailing delight. There is every reason for putting the heart first.

But emotion may be shallow and of short duration. There is need to love God with all the soul. It is possible for a young man to be drawn to a young woman by her physical attractiveness alone. Not only possible, often actual. Unless the love goes deeper than this it is sure not to last, for physical attractions are vanishing. There ought to be something deeper and more abiding. In God there is. We may love God because we are grateful for His kindness to us. But suppose the time comes when His kindness is hidden under a cloud of sorrow and adversity. Shall we turn away from God because we suffer hardship and losses? Some have done so. But

we ought to love God for what He is as well as for What He does. Surely His righteousness, His holiness, justice, wisdom, power and provision for others as well as ourselves ought to find a response in our souls. The depths of our being ought to find joy in the contemplation of God.

And then we are to love Him with the mind. This is the organ of intelligence, that with which we acquire knowledge and make new and constantly greater conquests in the fields of investigation. Paul exhorts the Philippians that their love should grow more and more in knowledge and all discernment, that they may be filled with the fruits of righteousness. Again he prays for the Ephesians that they may have "the eyes of their heart enlightened," having a spirit of wisdom and revelation in the knowledge of Him. Again he prays that they being rooted and grounded in love may be strong to apprehend with all saints the height and breadth and depth and length, that they may know the love of Christ which passeth knowledge.

To love God with the mind will save us from fanaticism on the one hand and from barrenness on the other. Love is born of a divinely revealed knowledge of God, and grows the same way. Cultivated fields become barren and waste because of lack of fertilization. The love of God may become barren because we cease to learn about Him and His work by reading the Bible or religious literature. Or it may become fanatical through ignorance. The holy rollers are an outstanding example, but far from being the only one.

We have known one track minds whose whole religious life was upset because their knowledge did not keep pace with their zeal.

To love God with all the strength is to put the force of the will behind the purpose to love God. Love does not begin with the will but may be helped by it. We must throw ourselves into the service of God with all the strength we have. He is worthy "to receive the glory and the honor and the power."

—BR—

PIONEER EVANGELISM IN MANCHURIA AND BAPTIST DEBTS

—o—

I am just back from a trip to two places where a couple of weeks were spent in evangelistic meetings. At one of these we began work three years ago, but had not been able to return there; first on account of not having time and then on account of banditry. When there the first time four earnest young men were baptized. Two of these had to leave but the others have continued to witness in their lives and by word to the saving grace of our Lord. Later they and others interested rented a room as a place for worship in which to preach to the unsaved. A boy in America who heard of the needs and opportunities here in North Manchuria sent out a check for the equivalent of a highly-prized five dollar gold piece which had been given to his great grandfather years ago when he performed his first wedding ceremony. This money was used to help the believers equip their gospel hall. On this visit five more were baptized. More than twenty others enrolled as enquirers during these meetings. Three meetings and Bible classes were held daily for the unsaved and the Christians. The Gospel Hall was filled to overflowing nearly all day and the people crowded around the windows and out onto the street. Sometimes we also preached on the streets. Sunday a large special service was held in the park. This was attended by officials, school children and others.

At this place, Tsingkanghsien, seven business houses were looted by soldiers one night while we were there. These troops belong to the new government, but though they are called "new," are just as unreliable as the old ones. Changing its name does not change the leopard's spots." We need real, worthy soldiers to police this part of the world. A Chinese family of enquirers, with whom we were staying, who moved out of their living room and insisted that we take it while there, were very uneasy about us missionaries, fearing the soldiers might loot our place

next night. As so many people have been carried away, mistreated killed, or kidnapped and held for ransom, our hosts did not know what might happen to us. They warned us that we make no light in the night and be perfectly quiet if the soldiers came. Our hosts hoped to divert attention of the soldiers elsewhere.

Rev. L. G. Baker, a Canadian Baptist missionary who recently came to Harbin and went with me to get acquainted with that region, was in the room with me. He became ill in the night and got up to take some medicine. Hearing him moving about in the dark, I was sure the bandit-soldiers had come into the room, for before we finally got to sleep the watch dogs, of which every family keeps one or more, had begun barking fiercely all over town, as though being disturbed by robbers. It was, however, a relief to find that the supposed bandits in the room were no more than my good traveling companion, Mr. Baker.

The recent opening of large gambling halls and many opium dens, and the increased sale of opium and other drugs, have increased lawlessness and robberies. On our way from one city to the other we passed a place where a 100 bandits had just been driven away by soldiers. We met the soldiers coming back from the fight. The room in which we stayed was without heat, and cold. The two days' travel over rough roads was against a heavy wind, the dust filling our eyes. We had to walk much of the way wearing heavy coats, but our hearts were glad, for our efforts had met everywhere with cordial response. Just now we are preparing for a long trip of a month to other places far east of Harbin, if permission can be gained from our consul general. Bandits are even worse in that region, but if I do not go now it will be impossible after the trees put out their leaves.

We do not mind hardships or dangers, but long for money to employ evangelists to put out at places to which these should be sent. Eight or ten dollars a month in American money will support a good evangelist and his family. There are eight places where evangelists should be sent. Join us in prayer that God's people may raise the debts from our Mission Boards so we may go forward and meet these needs while it is day. This is one thing about which we are greatly concerned.

From the first city we then went to another, Lansi, where a day and two nights were given to work. The Chamber of Commerce offered their public room for meetings, but this was too small so the service was held in the court yard of the Chamber of Commerce. More than a thousand merchants and school children came to this meeting. Seats were prepared for many of these. It was an ideal day. I stood on a high table in the midst of the people and preached for more than an hour. They all gave good attention, and seemed to respond well to the message. Many tracts were given out and a few hundred gospels sold. In the evening several came to the inn to see us and to enquire far into the night more fully the Way. Eight or ten acquaintances in the town, men and students I had known in Harbin came to see us. Some of these are enquirers. Ten were enrolled as desiring to become Christians, but we did not find a single baptized believer in this town of fifty thousand souls. The enquirers were organized into a prayer group, who plan to meet every Sunday in the home of an earnest young Chinese doctor.

All of these places visited are county seats, and have a population of from 40,000 to 50,000 each, yet there is no evangelist in either of these adjoining counties, nor in still another adjoining county, the county seat of which also has a local population of 35,000. The two counties visited have more than six hundred thousand souls. A Catholic priest goes there occasionally, and I get there about once a year. But what a need and opportunity for an active Chinese evangelist to do a marvelous work there! Do you wonder that we almost work our heads off trying to meet these needs, and that our hearts grieve daily that we are not able to send workers to such

(Continued on page 4)

Mississippi Woman's Missionary Union

OUR STATE OFFICERS

Recording Secretary—Mrs. D. C. Simmons, Jackson, Miss. President—Mrs. A. A. Aven, Clinton, Miss. Stewardship Leader—Mrs. Herman Dean, Brookhaven, Miss. Personal Service—Mrs. M. O. Patterson, Clinton, Miss. Corresponding Secretary—Miss Fannie Traylor Margaret Fund Trustee—Mrs. D. M. Nelson, Clinton, Miss. Vice-Pres.—Mrs. G. W. Riley, Clinton, Miss. Mission Study—Mrs. Edgar Giles, Avalon, Miss. Training School Trustee—Mrs. J. L. Johnson, Hattiesburg, Miss.

We have had the following Y.W.A. representatives at Ridgecrest for the Camp: Mrs. Walter Freed, Ailene Jacks, Mary Jacks and Tulliah Carter, Greenwood, Louise Harris, Pace, Ruby Taylor, Florence, Roberta Newsome and Louise Newsome, Columbia, and Edwina Robinson, Magee. We hope to have a write-up of the activities of the camp from one of these soon.

DO NOT FORGET ASSEMBLY DATES JULY 16-21. A great spiritual feast is waiting all who attend. Bring your copy of Christianity China's Creations, your Bible, your bed linens and towels. Come prepared to spend the whole time from Sunday night to Friday morning.

We are having very encouraging reports from the young people's rallies that are being held all over the State. The attendance has been gratifying and programs excellent. Thanks to the associational young people's leaders and superintendents who are laboring together to promote the work of our auxiliaries.

The communication from Miss Littlejohn is of special importance to girls who want to be more valuable volunteer workers in their churches and communities.

YOUNG WOMAN

How big is your world? How far can you see? Have your experiences in church, community and school helped you to extend your horizons? Do

(Continued from page 3)

places? We are therefore hoping and praying that our people at home will rally together and lift the debt from our Foreign Mission Board so it will be possible to reach such places. As stated above, there are at least eight other cities which are just as needy and where just as great opportunities present themselves. Excellent evangelists can be secured, but our hands are tied because we have not the money for this work. During the past year we had to send away from our field three evangelists and a Bible woman because the Mission Board is unable to supply us money to help on their salaries. This has greatly increased our burdens. These evangelists are now working in Shantung Province temporarily. We should have them back. What a blessing they would be at these new places! Those centers which they left are now largely able to carry on of themselves with an occasional visit from us, but are we not to open other places where the need is so great? We are trying to establish self-supporting, self-propagating independent Baptist Churches, and God is helping us to this end. But our hearts long to open more work, at places where no work has been done. Pray with us that these needs may be met.

This is not an appeal for funds for China but for the work in general. Let us all pull together and lift the debts. Then a new day will have dawned for Southern Baptists.

Chas. A. Leonard, Sr.

May 5, 1933.

BR

July 2nd closed two weeks' meeting at Broken Bow, Okla. It was the hottest weather and hardest meeting I ever experienced. But by prayer alone came to a glorious victorious closing climax, and 17 accessions. Oklahoma is in the sixth week of an unbroken drought.—No rain anywhere in the state. Political pow-wows and Presidential "New Deals" do not restore prosperity. God is in this thing.—A. D. Muse.

you know why tall buildings are so popular with visitors in cities?

Do you know that the W.M.U. Training School has been the sky scraper from which hundreds of young women have seen more clearly the needs of the world and the opportunities for service?

WHO SHOULD COME? The young woman who wants to be a better volunteer worker in her church and community; the young woman who desires to enter religious work as a vocation; the young woman who plans to be a missionary in home or foreign fields.

WHAT ARE THE ENTRANCE REQUIREMENTS? Sterling Christian character, high standards of conduct, a personality that gives promise of development, robust health, and a good educational background.

WHAT ARE THE SPECIFIC EDUCATIONAL REQUIREMENTS? One who has received a Bachelor's degree from a recognized college may be admitted as a candidate for the Master of Religious Education degree. One who has completed at least two years of college or normal school work may be admitted as a candidate for the Bachelor of Religious Education degree. One who has finished high school work may work toward a certificate.

WHAT ARE THE ADVANTAGES?

(1) A selected faculty with specific training and wide experience in their respective fields present a well-balanced variety of course.

(2) Small classes afford opportunity for individual attention in teacher-pupil contacts.

(3) The size of the school and the daily schedule provide a home-like atmosphere.

(4) Graduate students may take special work in the Seminary not provided for in Training School classes.

(5) The rates are so reasonable that no eligible young woman should fail to avail herself of, at least, one year of study here.

(6) Hundreds of alumnae engaged in various types of secular and religious service testify to the value of the training offered.

(7) Aside from the religious advantages in the Training School and Seminary life Louisville affords many other cultural opportunities to hear the best in music and lectures.

If interested write for further information to
MISS CARRIE U. LITTLEJOHN, Principal
334 E. Broadway, Louisville, Ky.

Hosts of friends among the Baptists were shocked to learn of the death of Mrs. Emma McIver Woody, who died Tuesday morning, June 14, at the home of her son, Dr. McIver Woody, in Elizabeth, N. J. Funeral services were held at the Broadway Baptist Church, Louisville, Friday morning. Mrs. Woody took an active part in the establishment of the Baptist W.M.U. Training School, serving as its first chairman. She served on its Board of Managers until the time of her death.

How we shall miss this noble woman, but what a beautiful way for a Christian to be called home, —to go to bed in the evening and to awaken the next morning in Heaven.

whom the Pope curses the Lord blesses." The Lord Protect our President.

BR

Now is a good time for Christians to test the power of God. Our nation is going through the rapids. The liquor advocates are bent upon wrecking it. Only God can deliver us. At a time like this our faith must take new hold on God. He is able to do more than we can ask or think. Don't fail to ask Him.—The Winona Lake Bible Conference will have on its program, Aug. 11-20 J. C. Massee, Robt. E. Speer, Billy Sunday, C. O. Johnson, J. R. Sampey, J. M. Gray, K. M. Yates, Mel Trotter, and many others. The attendance ranges from two to eight thousand, and they announce that they care for no one on the program who has an uncertain tone in his message.—The Southern Baptist Faculty retreat will be held at Ridgecrest Aug. 21-24. There is an excellent program which we regret that a lack of space prevents our publishing. H. C. Garwood of DeLand, Fla., is Secy.—Pastor R. Q. Leavell of Gainesville, Ga., is conducting a tent revival July 2-23. The tent is moved to a new part of town each week. It holds 1,000 people and is filled. Already there are many professions of faith and deep interest on the part of many who do not go to church.

BR

A letter from preachers of various denominations in Kosciusko commands highly brother H. L. Golden who was recently ordained by the Second Baptist Church. Brother Golden also writes to offer his services to churches for revival meetings or the pastorate. He has done evangelistic work in another denomination for 20 years.—Bro. J. W. Michaels, missionary of So. Baps. to the deaf, living at Mountainburg, Ark., will mail to any pastor requesting it a copy of his "Handbook of the Sign Language of the Deaf." It will be useful where there is any deaf mute in the community.

The Baptist Record

Published every Thursday by the Mississippi Baptist Convention Board

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R. B. GUNTER, Cor. Secretary
P. I. LIPSEY, Editor

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RENEW PROMPTLY: Please send in your renewal promptly and give your old address as well as the new when writing us for a change. If you do not send in your renewal your name will be dropped from the list.

Obituary notices, whether direct or in the form of resolutions of 100 words, and marriage notices of 25 words, inserted free. All over these amounts will cost one cent a word, which must accompany the notice.

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East Mississippi Department

By R. L. BRELAND

REV. J. E. BRELAND

Monday, June 19, 1933, Rev. Joseph Eugene Breland departed this life. He had lived all his life in Neshoba County, Miss., and died in the southeastern part of that county, within a half mile of where he was born. He was the oldest child of Rev. George W. and Frances K. Breland. He was born June 30, 1872, so he was within a few days of being 62 years old. He was converted in early life and united with Pine Grove Baptist Church, and soon gave evidences of his call to the ministry. On December 9, 1897, he was ordained to the full work of the ministry.

His work was among the rural churches of Neshoba, Newton, Kemper and Lauderdale Counties. Among the churches served during his ministry were Pine Grove, Mt. Sinai, Linden, County Line, in Neshoba County; West Kemper and Vardaman in Kemper; Nebo, Beulah and Rock Branch in Newton, also Little Rock and Rock Creek. He was busy most of his time as long as he was able. He baptized a great many converts, buried many dead, and married many couples. He will be missed in his part of the state.

February 19, 1891, he was married to Miss Penelope Jane Wilson. Five children came to this union, three of whom still live: Orton Breland, Mrs. Ollie Lee and Mrs. Ella May Pilgrim. He is also survived by his wife, one brother, Rev. E. A. Breland, and one sister, Mrs. Emma Burnett, and several grandchildren.

He was of a preacher family. His grandfather, father, four uncles, one brother and three cousins were and are preachers of the Baptist faith. His father and mother have

been dead a number of years. He was not very well educated, but was considered a good gospel preacher for his opportunities. He did a splendid work among the churches of his section of the state.

He was buried in Pine Grove Baptist Church Cemetery where sleep his father, mother and other relatives. The services were conducted by Rev. Eugene Stephens, of Meridian, a long-time friend and neighbor preacher of his. He was a nephew of the writer.

—o—

Next week the writer is to be with Pastor B. E. Phillips in a meeting with Fork Baptist Church, Simpson County. The fifth Sunday in July Rev. B. E. Phillips will assist the writer in a meeting at Scuna Valley, Yalobusha County.

—o—

Last Friday, July 7th, the Breland Family Reunion was held at old Mt. Sinai Baptist Church, Neshoba County. This is the old church where the writer was baptized, where he was pastor at one time, where his father and mother, brother and sisters are buried in the cemetery near by; so it is a sacred place to this writer. Memories both pleasant and sad were his during the day as he lived over again the days that are gone. This old church was organized in 1838, one of the oldest in east Mississippi.

—o—

Rev. J. W. Weathersby of Taylorsville, Miss., preached at North Carrollton Baptist Church last Sunday as supply for the pastor, and will supply for him at Coffeeville and Scuna Valley next Sunday. He is spoken of as a good preacher and pastor. He is in line for work as pastor for part-time.

—o—

We once called it the "Glorious Fourth." Since all its gatherings these days are turned into dancing and revelry of the doubtful kind, perhaps it will be well to leave off the "Glorious." It is celebrated as the birthday of our nation and the beginning of liberty and republicanism in the world. Both of these fine things cannot be claimed by this or any other nation any more. Liberty and republican form of government are practically dead in the world. Autocracy and dictatorship have taken their place.

—o—

Deacon J. F. Provine of Coffeeville Baptist Church, has been in poor health for some time. His eyes are ailing and his general health is poor. We are trusting that he will soon be well again. He has been a member of this church for forty years or more, and for more than 35 years has been superintendent of the Sunday school. He seldom misses a Sunday from his Sunday school and regular church services, so he is sorely missed when absent.

—BR—

THE DEJEAN FISHING PARTY

—o—

Mr. Chas. DeJean of Biloxi gave to a number of his friends in the ministry a few days outing on the Gulf during the week following the first Sunday in June. Thirty-two were in the party. They left Biloxi at noon on Monday for Breton Island, about seventy miles southwest of Biloxi. On their way out

they stopped at Ship Island a few minutes and caught about two hundred fish which was considered a fair start. The weather being fair they sailed until 10 P. M. when they anchored for the night by the north keys of Chandeleur Island. In addition to catching a large number of fish here next morning they witnessed one of the most beautiful sights they had ever seen in wild life, viz: the nesting grounds of pelicans. There were literally thousands of pelicans and acres of nests all about the same height above sea level and each one containing from one to three young pelicans or eggs. They arrived at Breton Island about 4:30 P. M. where they remained until Thursday morning. They had some skiffs and outboard motors along so in addition to fishing they enjoyed various other kinds of sports such as swimming, boating, chasing schools of Spanish mackerel and lady fish, and exploring uninhabited islands. The party in former years has had difficulty in securing bait, but this year Mr. Enoch Ramsey of Biloxi, accompanied the party with his large shrimp boat for the purpose of catching and supplying the party with a bountiful supply of live shrimp for bait. On Thursday they began their journey homeward, arriving in Biloxi at midnight, but remained on the boat until Friday when the fish were divided among them so each one could take home a sample of his catch.

On the first night out R. F. Bass, president of the party, called a meeting for the purpose of electing officers for the ensuing year. The following officers were elected: Admiral, Chas. DeJean, oyster and shrimp packer, Biloxi; President, E. S. Flynt, pastor Handsboro and East Biloxi Baptist churches, Handsboro; Vice-President, N. L. Roberts, teacher, Mississippi Woman's College, Hattiesburg; Secretary, G. C. Hodge, pastor First Baptist Church, Biloxi; Captain, Elisha Miller, boatman, Biloxi; Engineer, Paul Quave, boatman, Biloxi; Chief Cook, R. F. Bass, business manager, Mississippi Woman's College, Hattiesburg; Assistant Cook and Chief Anchor Lifter, T. L. Hill, pastor First Methodist Church, Newben, Ala.; Dish Washer, Emery Willard, janitor, Mississippi Woman's College, Hattiesburg; Assistant Dish Washer, R. C. Perry, minister, Birmingham, Ala.; Chief Pumper, E. P. Barr, superintendent of schools, Como; Chief Deck Cleaner, John Barns, pastor Baptist Church, Birmingham; Chief Skiff Cleaner Marvin Gardner, minister, Birmingham; Chief Chamber Maid, M. J. Derrick, pastor Baptist Church, Jackson; Assistant Chamber Maid, Buck DeJean, student, Biloxi; Chief Electrician, J. E. Dent, electrician, Jackson, Tenn.; Chief Whale Tamer, Dean Campbell, dean Mississippi Woman's College, Hattiesburg; Chief Mosquito Chaser, W. E. Holcomb, president, Mississippi Woman's College, Hattiesburg; Chief Liar, L. J. Power, pastor First Methodist Church, Biloxi; Chief Advisor, J. E. Barns, pastor Baptist Church, Ocean Springs; Whisker Judge, R. K. Jones, pastor First Methodist Church, Monroeville, Ala.; Chief Fish Cleaner, W. F. Gunn,

they stopped at Ship Island a few minutes and caught about two hundred fish which was considered a fair start. The weather being fair they sailed until 10 P. M. when they anchored for the night by the north keys of Chandeleur Island. In addition to catching a large number of fish here next morning they witnessed one of the most beautiful sights they had ever seen in wild life, viz: the nesting grounds of pelicans. There were literally thousands of pelicans and acres of nests all about the same height above sea level and each one containing from one to three young pelicans or eggs. They arrived at Breton Island about 4:30 P. M. where they remained until Thursday morning. They had some skiffs and outboard motors along so in addition to fishing they enjoyed various other kinds of sports such as swimming, boating, chasing schools of Spanish mackerel and lady fish, and exploring uninhabited islands. The party in former years has had difficulty in securing bait, but this year Mr. Enoch Ramsey of Biloxi, accompanied the party with his large shrimp boat for the purpose of catching and supplying the party with a bountiful supply of live shrimp for bait. On Thursday they began their journey homeward, arriving in Biloxi at midnight, but remained on the boat until Friday when the fish were divided among them so each one could take home a sample of his catch.

Quick Relief for Chills and Fever

and Other Effects of Malaria!

Don't put up with the suffering of Malaria—the teeth-chattering chills and the burning fever. Get rid of Malaria by getting the infection out of your system. That's what Grove's Tasteless Chill Tonic does—destroys and drives out the infection. At the same time, it builds up your system against further attack.

Grove's Tasteless Chill Tonic contains tasteless quinine which kills the infection in the blood. It also contains iron which builds up the blood and helps it overcome the effects of Malaria as well as fortify against re-infection. These are the effects you want for COMPLETE relief. Grove's Tasteless Chill Tonic is pleasant to take and absolutely safe, even for children. No bitter taste of quinine. Get a bottle today and be forearmed against Malaria. For sale at all stores.

proprietor, Gunn Apartment House, Biloxi; Assistant Fish Cleaner, H. D. Walker, pastor Baptist Church, Ocean Springs; Chief Water Boy, L. Compere, pastor Ellisville Baptist Church, Ellisville; Song Leader, W. W. Grafton, pastor Coldwater Baptist Church; Chaplain, L. G. Gates, pastor First Baptist Church, Laurel; Attorney, J. C. Bryan, superintendent of schools, Handsboro; Custodian of Bait, J. P. Simmons, pastor Presbyterian Church, Picayune; Tackle Inspector, Bill Carter, hatter, Biloxi; Chief Primer, J. E. Dent, Jr., student, Jackson, Tenn.; Marshal, L. G. Gates, pastor First Baptist Church, Laurel; Chief Belly Acher, G. C. Hodge, pastor First Baptist Church, Biloxi; Chief Daddy, R. K. Jones, pastor First Methodist Church, Monroeville, Ala., father of ten children.

Following are the names of ten different kinds of fish caught by members of the party: Pompano, Blue Fish, Spanish Mackerel, Speckle Trout, White Trout, Flounder, Mullet, Ground Mullet, Croaker, Hard Tail, Butter Fly Fish, Lady Fish, Cow Fish, Stingray, Blue Cat, Top Sail Cat, Man Eating Shark, Hammar Head Shark, Pig Fish, Pin Fish, Toad Fish, Salt Water Bream, Silver Side Shiner, Spade Fish, Sheep Head, Oyster Fish, Jelly Fish, Crab, Stone Crab, Sand Crab, Squid, Silver Eel, Shrimp, Gar. In addition to these the party has on former trips caught Sea Horses, Money Fish, Star Fish, Sea Hounds, Flying Fish, Devil Fish, Blow Fish, Lemon Fish, Black Fish, Needle Fish, and Oysters.

BR—

The Layman Company is now putting out its Tithing pamphlets in four-page Bulletin form, printed on two inside pages only, other two pages blank, for local material. The cost will give a saving of at least \$5 per week to any pastor who uses four-page bulletins in his Sunday services. A good opportunity for five or ten weeks of tithe education without expenses or special distribution. Thirty-two subjects to choose from. Sample set, 15 cents. Prices 40 cents per 100; \$3.00 per 1,000.

Please give your denomination, also please mention the Baptist Record.

The Layman Company
730 Rush St. Chicago, Ill.

FORK UNION

MILITARY ACADEMY

An Honor Christian School with the highest academic rating. Junior School from six years. Housemother. Separate building. Upper School prepares for university or business. ROTC. Every modern equipment. Catalogue, Dr. J. J. Wicker, Box 201, Fork Union, Virginia.

The Children's Circle

MRS. P. I. LIPSEY

My Dear Children:

As you see, I am giving you this week the beginning of our new Study Course, and hope that next week I will have the Story of Peter's Sermon at Pentecost to put in, from one of you..

We have this time, also, the list of the Jeannie Lipsey Clubs, according to Fannie Mae Henley's request. It is an interesting list and perhaps may inspire more of you to form clubs. It means that there are 11 little organizations in our state for the purpose of collecting money for the orphans and the BBI, to be sent through the Leader of each Club each month through our Children's Circle, that is to me. Do you all know that Fannie Mae is the one who started this idea?

Jeannie Lipsey Club No. 1, Fannie Mae Henley, Olive Branch, Miss., Leader.

Jeannie L. Club No. 2, Leader, Margaret Marshall, Isola, Miss.

Jeannie L. Club No. 3, Leader, Lura Clark, Wesson, Miss.

Jeannie L. Club No. 4, Leader, "Friend," Clarksdale, Miss.

J. L. Club No. 5, P. I. Lipsey, Jr., and family, Geneva, Switzerland.

J. L. Club No. 6, Leader, Annabel Burney, Tchula, Miss.

Jeannie L. Club No. 7, John and Julia Lipsey, Colorado Springs, Col.

Jeannie L. Club No. 8, Mrs. M. G. Austin, Taylor, Miss.

Jeannie L. Club No. 9, Mary Adelyn Milam, Leland, Miss.

J. L. Club No. 10, Mrs. Benson Box, Winona, Miss.

Jeannie L. Club No. 11, Mary Ruth Denson.

I am proud of this fine list: most of them are as regular in sending their "dues" as the last of the month is to come around. They are doing a fine piece of work. We had a little visitor in our home for several days last week, little Dickie Burch, who lived at the orphanage several years, though he is now only seven years old. He is a nice little boy.

With love,

Mrs. Lipsey.

—o—

Jerusalem

We first hear of this city, then called Jebus, when David captured

LAYMEN'S MISSIONARY MOVEMENT

—o—

Attention has been called to the action taken at the Washington session of the Southern Baptist Convention urging the observance of Men and Missions Sunday, November 19. This was a recommendation in connection with the report on the Baptist Brotherhood as made by Dr. J. T. Henderson.

Ministers and laymen are urged to organize at once and plan for the observance of this day, either in their own church or in cooperation with other churches. It is also suggested that men's suppers be held during "Men and Missions Week," November 13-19, singly or in groups with other churches.

This movement is heartily endorsed by such leaders as President M. E. Dodd, Secretaries Maddry and Ray, and many very prominent laymen. There is to be no taking of collections or pledges but, by an enthusiastic presentation of the missionary program, interest may be promoted.

The idea of Men and Missions Sunday originated with the Laymen's Missionary Movement. This

it from the Jebusites and made it the capitol city of his own nation. (2 Sam. 5:6-9). It was a natural stronghold or fortress, easy to hold from within and hard to seize from without, and the Jebusites did not believe David could take it. But he did, and afterwards wrote of it in one of his Psalms, "Beautiful for situation the joy of the whole earth, is Mt. Zion, on the sides of the north, the city of the great King." (Ps. 48:2). It was spread out over four hills, Zion, Moriah, Acra and Bezeltha, the chief of which was Mt. Zion. It was called the City of David, but through its streets was to walk centuries later, the Lord Jesus Christ, "great David's greater Son." Jerusalem was greatly beloved by the Jews, and great multitudes went up into its hill-country to its religious feasts three times a year. David describes it with affection and great honor in Psalms 46 and 122. No city of the world has suffered more from wars and sieges. We shall look in the next week or two at some of the events of history which took place in Jerusalem.

—o—

Wesson, Miss.

July 3, 1933.

Dear Mrs. Lipsey:

I'm sorry I could not send Jeannie Lipsey Club dues before. Enclosed is \$1.00.

Love,

Lura Clark.

These few days don't make much difference this time, my dear. We had a good amount anyhow. How are Conoy and Abbie coming on these hot days?

—o—

1259 Buena Vista,
Pascagoula, June 4, 1933

Dear Mrs. Lipsey:

Enclosed find M. O. for \$3.00 from the Sunbeams of the First Baptist Church, Pascagoula, Miss.

Yours truly,

Lena A. Hall, Leader.

I thank you and the children, Miss Lena, for help, and am dividing it between the Orphans and the Baptist Bible Institute. Give my love to the Sunbeams, with a share for yourself.

organization is not connected with any other, is not a money raising body nor promoting surveys and the like. It is a cooperative effort to promote interest in the Master's last great command to evangelize the world. Those who would like to receive suggested programs and plans are invited to address the Laymen's Missionary Movement, 19 South LaSalle Street, Chicago, Ill.

—BR—

A GOOD MEETING

By Missionary Arthur S. Gillespie
Kaifeng, Honan, China

—o—

Just had one of the great experiences of my life! For years I had longed to preach the Gospel of Christ in China. Last year and this one have brought that joy. In addition to language study I have been preaching and teaching. In preaching the Gospel in a non-Christian land one has the same thrilling joy that he has in preaching the Gospel in the homeland.

But as I was going on to say we have had a series of meetings at the Nan Kuan Baptist Church. This is one of our American Southern Baptist Chinese churches in a very busy section of this great and an-

cient city. Connected with this church are four Mission points where we carry on work. This is but one section of our work in Kaifeng and environs. Miss Viola Humphreys of Texas is our Missionary in charge of this section of our work. Pastor Wei (pronounced Way) and several native evangelists and Bible women work on that field. For this particular meeting people from over that field came into Nan Kuan church, brought their bedding, food, and Bibles and stayed through the week.

During the week (March 21-26) we had a regular program. Certain sections of the day were set aside for prayer. Miss Humphreys at another hour each day taught "Wining to Christ." At eleven and three o'clock each day we met for public worship. I preached at these two services each day. God heard our cries and greatly blessed our praying, studying, and united labor. A great crowd of hungry souls—some forty-five or more—turned to the Savior and made professions of faith in Christ.

On Sunday morning a striking thing occurred. The church house was packed, and many had to go to another building for worship. Near the front of the congregation sat a very dignified, scholarly looking man. I sized him up as being a Confucian scholar. In appearance he was a typical, old-fashioned, Chinese gentleman. I had no way of knowing who or what he was. I preached on the text, Mark 10:17b, "Good Teacher, what shall I do that I may inherit eternal life?" Having this man in mind I preached the more earnestly. At the end of the sermon an invitation was given for people to stand, one by one, confess their sins, and profess faith in Jesus Christ. One of the first to arise was this gentleman. Speaking Chinese, of course, he said: "About five hundred years ago my people came from Palestine to this city. My ancestors were Jews. They came from the land that crucified Jesus Christ. I have heard about Jesus Christ. I have never professed faith in Christ. This morning I love Jesus Christ, confess and leave my sins, give Christ my life, and I shall follow him through all the years. Here and now I confess faith in Jesus Christ." One thanks God and takes courage after a scene like this. Please pray for us as we preach the Gospel of Christ in this land of darkness.

May 21, 1933.

—BR—

VICKSBURG

Just recently closed two revival meetings with Dr. J. L. Boyd and his people in connection with the Bowmar Avenue Baptist Church of Vicksburg.

The first meeting was at Waltersville in north Vicksburg in a tent revival. This meeting was under the auspices of the Bowmar Church and pastor. The interest was good and we believe that their prospects are good for a Baptist work in that community.

The next meeting was in the Bowmar Avenue Church proper where the faithful ones cooperated nobly to win the victory for Christ. The singing under the leadership of the pastor was unexcelled. The

HOW SHE LOST 29 POUNDS IN 3 MONTHS

"I am using your Kruschen Salts to reduce and I've used a bottle and a half and dieted some and lost 29 pounds in 3 months. I feel so much better and intend to keep on taking the Salts as I was almost 50 pounds overweight." Mrs. Thelma Gravely, Roseville, Calif. (Jan. 11, 1933).

To lose fat and at the same time gain in physical attractiveness and feel spirited and youthful take one half teaspoonful of Kruschen in a glass of hot water before breakfast every morning.

A jar that lasts 4 weeks costs but a trifle at any drug store in the world but be sure and get Kruschen Salts the SAFE way to reduce wide hips, prominent front and double chin and again feel the joy of living—money back if dissatisfied after the first jar.

ladies, especially, lent themselves untiringly in their helpful ministry. There were 13 additions to the church.

Dr. Boyd deserves especial commendation for the mission work he is doing in and about the city. His missionary efforts will bring a sure reward. The church expressed its gratitude and love to the pastor with a nice suit of clothes. Dr. Morgan of First Baptist Church and Dr. Smith of Gibson Memorial Methodist Church contributed a helpful part by their presence and prayers in the services.

Most sincerely,

H. C. Clark.

—BR—

SUNDAY SCHOOL ATTENDANCE JULY 9, 1933

Jackson, First Church	695
Jackson, Calvary Church	806
Jackson, Grif. Mem. Church	461
Jackson, Davis Mem. Church	388
Jackson, Parkway Church	198
Jackson, Northside Church	72
Meridian, First Church	617
Brookhaven, First Church	508
Columbus, First Church	540

BYPU ATTENDANCE JULY 9

Jackson, First Church	97
Jackson, Grif. Mem. Church	147
Jackson, Davis Mem. Church	195
Jackson, Parkway Church	30
Brookhaven, First Church	188
Columbus, First Church	73

Bald? Don't Lose Hope

Mr. R. E. Proctor, Cinco, W. Va., writes: "I was partly bald for ten years. Recently I used 2 bottles of Japanese Oil and now have hair 2 inches long on the bald spots."

JAPANESE OIL, the antiseptic counter-irritant, is used by thousands for baldness, falling hair, loose dandruff and scalp itch. Price 60c. Economy size \$1.00. All druggists. FREE booklet, "Truth About the Hair" write National Remedy Co., Dept. J, 56 W. 45th St., N. Y.

New 50¢ Size

LYDIA E. PINKHAM'S TABLETS FOR WOMEN

They relieve and prevent periodic pain and associated disorders. No narcotics. Not just a pain killer but a modern medicine which acts upon the CAUSE of your trouble. Persistent use brings permanent relief. Sold by all druggists.

Thursday, July 13, 1933

B. Y. P. U. Department

"We Study That We May Serve"
AUBER J. WILDS, General Secretary
Oxford, Mississippi

ANNOUNCING

The time has been set and the place named for the Third Southwide BYPU Conference. The place will be Nashville, Tenn. The time December 27-29. The first of these conferences nearly four years ago was held in Memphis, the second nearly two years ago was in Atlanta and now we go to Nashville. Everything will be done to make this meeting the greatest of the three. The hotels are giving special rates, the four largest hotels offer a rate of \$1.25 a day and the other hotels give a rate of \$1.00 a day. All reserve the right to put four to a room at these rates. It will be easy to get meals at very reasonable prices also, making the expense of the trip a minimum. One feature of the conference will be repeated and that is the Southwide Sword Drill for Intermediates. Mississippi will be represented, we will determine who will represent Mississippi at the State Baptist Convention meeting in Tupelo in November. Full detailed information will be available shortly so watch the mails and continue to read the Record.

—o—

UNION RECEIVES BIBLE READERS' AWARDS

We were happy recently to send Bible Readers' Awards to members of the Junior and Adult unions of Union. George Cooper at the close of December last year had completed two years' Junior reading and so was awarded the Certificate and Seal for second years reading. Mr. E. C. Cooper, newly elected director, June first completed 3 years BAU reading and was awarded the Certificate for two years reading and he therefore has a year on his second two year term.

—o—

HICKORY GROVE, TATE COUNTY, ORGANIZES

We are indebted to Miss Fay Crawford for a report that gives the account of the organization of a Senior BYPU at Hickory Grove church in Tate County. This is a splendid country church with a good concrete building, and if our memory serves us right, this is the church that Dr. Lipsey, editor of the Record, speaks of as the one in which he got some of his early training as his father served it as pastor. Hickory Grove BYPU will be one of the leaders of the county we feel sure,

HEADACHE

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MRS. JOHN HASTINGS

—o—
Whereas, our Heavenly Father has seen fit to remove from our midst our beloved sister, Mrs. John Hastings, and,

Whereas, we miss her faithfulness to her church and W. M. U. which she was a devoted member, and

Whereas, we remember her as our first County W.M.U. President, and

Whereas, we desire publicly to express our appreciation of her great worth and our sympathy for the bereaved family, now therefore,

Be it resolved that we shall miss her from our Circle and W. M. U. meetings, and hereby extend our sympathy to the bereaved family in their great loss.

Holly Springs W.M.U.

Committee, Circle Three

She always got up the subscriptions from our church to the Record. Took it as her Christian duty, canvassing church and W.M.U.

—BR—

LENA

The annual revival meeting of the Lena Baptist Church will begin this year on the third Sunday in July. The Rev. M. A. Davis, who has served this church as pastor for the past year and who did the preaching at the revival of a year ago, will do the preaching. He will be assisted by L. G. Kea, director of Gospel Music in Clarke College, and by Miss Omega Nutt, local pianist, together with those members of the church who will do personal work during the week. Pledges were made by a large number of people at the preaching service Sunday night to pray for some definite person or thing that they

were interested in.

The music under the direction of Mr. Kea, who is highly recommended to us, and the very efficient pianist, Miss Nutt, is expected to be fine during the meeting. The Rev. Mr. Davis, who is recognized as one of the leader preachers of this state, has requested the prayers of all Christian people for this and six other revivals he will be in during the coming seven weeks which are Union Hall, Lena, Harpersville, Ridge, Holly Springs, Fair River, Big Springs.

—Elsie May Chambers,
Lena, Miss.

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For information write

M. P. L. BERRY,
President, Hillman College
CLINTON, MISS.

RIDGECREST

June 15 -- August 25, 1933

CONFERENCES

SPECIAL MEETINGS BUT OF GENERAL INTEREST

July 16-21: Ridgecrest Residents' Week:

Program by employees and representatives of the Boys' Camp.

July 24-28: Book Store Managers' Conference:

Under direction of George W. Card, Baptist Sunday School Board.

Interesting talks on books and reading.

ASSEMBLY PROGRAM

July 30-August 4: Missionary Week:

Under direction of Dr. Charles E. Maddry and Dr. T. B. Ray, with Miss Mary Northington, Nashville; Mrs. A. F. McMahon, Atlanta; Mrs. Edna R. Harris, Raleigh; Miss Bonnie E. Lance, Columbia, and a group of our missionaries from various fields. A week of great interest.

August 6-12: Conference on Church Management and Problems:

Under direction of Dr. P. E. Burroughs. Special speakers: Austen K. deBlois, President Eastern Baptist Theological Seminary, and T. L. Holcomb, Pastor, First Baptist Church, Oklahoma City.

August 13-20: Preaching Week—Dr. George W. Truett.

August 21-25: Faculty Retreat:

Daily program under direction of Dr. Charles D. Johnson, Monticello, Arkansas, Association of Southern Baptist Colleges and schools, and the Education Commission of the Southern Baptist Convention. Special speakers: Dr. L. A. Weigle, of Yale University.

BOYS' CAMP First Term—June 29-July 27.

Second Term—July 27-August 24.

For information as to hotel reservations and rates, address
R. F. STAPLES, Ridgecrest, N. C.

Sunday School Lesson

GOD SENDS DELIVERANCE
Sunday School Lesson for July 16.
Text, Judges 4:4-10, 13, 15, Etc.

We are to have two lessons from the Book of Judges, which show us the condition of Israel when they were thrown on their own responsibility. They had no one to make them do right. Each one did that which was right in his own eyes. That is the ideal form of government if it works. But human nature being what it is, necessitates an authority which puts it under constraint from without. That is in civil government. It is said that that is the best government which governs least. This is true where everybody wants to do right. But unregenerate human nature is not capable of self-government, and must be put under constraint of outward authority.

This government during the period of the judges is called a theocracy, that is a government in which each one holds himself responsible directly to God. This is the form of government in a New Testament church. As long as the membership in the church are genuinely Christian, this form of government is not only ideal but practical. Those bodies which purposely admit to their church membership people who are not Christians, will soon find themselves drifting to some other form of church government than the Baptist or purely democratic form. They turn to the Presbyterian or Episcopal form which dares not trust the ordinary member to a share in the control of the church's work and policies.

But in the state there must be outward control instead of inward spiritual control. The measure of this control is in inverse ratio to the intelligence and honesty of the people. It is no compliment to our generation to say that in this land and in many lands the liberties of the people have been taken from them and placed in the hands of dictators.

Israel failed under the purely democratic government. Again and again do we read, "And the children of Israel again did evil in the sight of the Lord." And each time we are told they were turned over to their enemies around them to be oppressed and robbed. This time "the Lord sold them into the hands of Jabin, King of Canaan."

This is the only way they could be brought to their senses. And so we are told here that "the children of Israel cried unto the Lord." Suffering follows sin as the cart follows the horse. As long as God is on His throne wickedness will not go unpunished. God's people are not

immune to suffering. The Lord chasteneth those whom He loveth, and scourgeth every son whom He receiveth. If we are without chastisement then are we not sons.

But the Lord is also merciful and forgiving. He says, Return unto me and I will return unto you. Draw nigh to God and He will draw nigh to you. Let the wicked man forsake his way and the unrighteous man his thoughts, and let him return unto the Lord who will have mercy on him and to our God for He will abundantly pardon.

God answers their cry through Deborah the prophetess who judged Israel, that is decided their controversies and settled their differences and administered justice. This she did by a special anointing of the Holy Spirit which constituted her a prophetess.

She did not lead Israel against the Canaanites but sent for Barak, in Naphtali. She let him know that the Lord had selected him for leadership in this emergency. He was to assemble 10,000 men under arms from two tribes in the north. This would soon bring out Jabin's army under Sisera at the River Kisbon near the sea coast.

Barak is timid, but willing to undertake it if Deborah will go along. He is a sample of people whose faith in God cannot stand alone, but must be propped up by human support. He is told that Deborah will go but the glory that would have been his will fall to a woman, which turned out to be Jael.

Even a timid faith is honored of God if it is genuine. While the Canaanites had every advantage, God gave to Israel a great victory. "The Lord discomfited Sisera." We must not fail to ascribe to Him the glory. God's work is forever settled in heaven. We can go forth upon His promises to the utmost.

—BR—

Student Activities

ATTENTION STUDENTS!

Our 1933 summer campaign, the Baptist Reconciliation Movement, is well under way.

For the past three years Mississippi Baptist students through a program instigated to meet a need for denominational information and inspiration, have visited about three-fourths of the Baptist Churches in the state, earnestly striving to help meet the Southern Baptist crisis. Students alone can not save the South, but students, willing and eager to do their part, are hard at work and are now asking the cooperation of all loyal Baptists, especially pastors, as they endeavor to serve the denomination and the Lord.

"I was glad beyond words to learn that I had been appointed county leader," one leader expressed the cooperative spirit of the majority of the students. As proof of the interest and zeal we have this testimony, "Wednesday I rode a 'pop' truck about thirty-six miles to get two dates for our program; yester-

day I went forty-five miles in a model T in order to get two more."

From various other county leaders we hear:

"I am doing my best to go into every church in the county."

"The students gladly took part."

"The audience was very attentive and appreciative; we are quite enthusiastic about it and hope to give another one next Sunday night."

"Plans for the summer work are going over fine and dandy; the students are all thrilled and interested."

So far the reports show the following churches visited:

County, Church	Present Students	No. No.
Amite, Mars Hill	115	3
Greene, Leaksville	100	6
Pine Level	100	5
Grenada, Elliott	90	5
Enon	20	6
Marion, Foxworth	60	6
Antioch	30	5
Edna	45	6
Pinebur	25	6
Improve	110	6
Smith, Sylvarena	45	7
Wayne, Clara	150	10
	890	71

—BR—

MISSISSIPPI WOMAN'S COLLEGE BAPTIST STUDENT UNION

Doris Polson, Mildred Leigh Trigg, and Gleta Jones took part in the Student Reconciliation Program at Clara, Sunday A. M.

The BSU is keeping up the daily devotional service at 6:30 P. M.

We are looking forward to the Mississippi Baptist Assembly which begins here July 16.

Leona Upton, Reporter.

—BR—

PERIODICAL REVIEWS

Evangelism is the theme of the July SUNDAY SCHOOL BUILDER. Marvelous facts and figures are set forth showing how the blessings of God have been poured out upon Southern Baptist churches as they have given themselves to the task of winning the lost to the Savior.

YOUNG PEOPLE AND ADULTS for July features the Home and Extension Department and lays upon our hearts the spiritual needs of the shut-outs and shut-ins. Enlisting them in the daily study of God's word is stressed.

THE HOME DEPARTMENT MAGAZINE is a quarterly and in addition to a devotional study of the Sunday School lesson for every day in the week, it carries stories, poems and articles that encourage the heart and lift it up in gratitude to the Giver of every good and perfect gift.

ON THE WING WITH THE WORD fits in the vest pocket or purse and merits the favor it has with busy people who study their Sunday School lesson at odd times.

HOME AND FOREIGN FIELDS throbs with the pulse beat of living, glowing, going missionary endeavor. The sacrifice and heroism of our faithful missionaries, information as to what is going on in various fields, the revivals, conversions and victories, which, under God, are blessing the efforts of our few, scattered soldiers of the cross will make us want to pray more and eat less in order that they may have the means to continue and enlarge their glorious ministry. Home and Foreign Fields ought to be read by the last one of us. "My people perish for lack of vision."

Any of these may be ordered from Baptist Sunday School Board, 161 Eighth Avenue, North, Nashville, Tennessee.

Mrs. Fred H. Terry,
Springfield, Mo.

SPLENDID MEETINGS

We have recently closed a good meeting with Pastor W. M. Fore and his church at Prichard, Ala. There were thirty-eight additions to the church. Twenty-three of them by experience and baptism. This was our third meeting with Bro. Fore. He and his wife are doing a good work there as they have done in other fields.

We are now in a splendid meeting with Pastor V. D. Raines and his church at Toulminville, Ala. Souls are being saved almost every service.

We are to be with Bro. B. A. McCullough and his church at Harrisville, Miss., beginning the third Sunday in July. We could hold two or three more meetings in Mississippi while there, and would be glad to do so. We could have one beginning the second Sunday in July, and then another beginning the fourth Sunday.

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